The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

State Library

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

The Victory. After a campaign of enlightenment and moral betterment in North Carolina, the State did herself proud Tuesday 26, and said that every saloon and dispensary and whiskey still must move out to other regions, or get out of business. It was an appeal to the intelligence and moral manhood of the State, an appeal which was answered in the no uncertain terms of about 43,000 majority. The victory is sweeping and complete.

It now remains for the people of this good commonwealth to see to it that the law is enforced. The best law ever made was not worth a fig unless it was enforced. Many who were opposed to the present law based their opposition on the ground that prohibition would produce "blind tigers." The objection, however, is not valid, for a good law does not produce blind tigers, or any other blind, bad thing. Bad and evil men produce bad and evil things in spite of good laws that good people may enact. Now, that the objection raised may not prove of weight and worth, good people every where should, when the law goes into effect, see to it that the statute is obeyed and enforced. Otherwise a great victory turns to inglorious defeat. And this other word is worth while.

Maybe your honest neighbor differed from you in the election. Give him the benefit of the doubt and take for granted that he meant well and was prompted by a motive as pure as yours own. From this it will result that what bitterness, if any, has been aroused during the heat of the campaign should be laid aside now forever. All men everywhere will get together, in working for the good of the State and for further and better intellectual and moral development. We are striving for a better citizenship, a cleaner and better State. God help us all in our efforts to that end, and deepen our friendship and fellowship while we toil together in a common cause.

The Newspapers. And so we have fallen upon better times in North Carolina. For that we thank God and take courage. There are men among us who own their conscience and know how to speak their convictions, money or no money.

We think now especially of the newspaper men of this good commonwealth and their conduct in the recent campaign. From Murphy to Manteo they cried aloud and spared not. Loss of subscribers and threats to "stop" forevermore failed to intimidate. Whether popular or unpopular in their counties, or among their constituents, the cause of prohibition was championed with a boldness that bade defiance to all foes.

Take for example Johnston county. That has the unenviable record of the largest liquor vote. Yet that county's weekly paper, The Smithfield Herald, plead week after week, editorially and by approved correspondence, for the cause of prohibition. This course must have been very offensive to many of The Herald's subscribers, but that small matter cut no figure. The good Herald did its work, regardless, with desperate daring, and in a most manly fashion. It was a moral question, and money did not count; subscribers and patronage did not count.

Or again. The Lexington Dispatch, with the largest circulation of any county weekly in the State, we believe, spoke boldly week after week in behalf of the great moral issue. To thousands in its territory this course must have been very objectionable and we doubt not they wrote, "stop my paper," before the campaign was over. That carried no weight with editor Varner. He had convictions—and spoke them without let or hindrance.

Or further still take our most popular and most widely read North Carolina daily, The News and Observer. Even before the campaign began this influential daily was throwing the weight of its great inbuence the help of the moral measure. And it spared not to the last moment, and till the great victory was won. Its course must have cost it many subscribers, but that had no weight with Editor Daniels and his associates. They had convictions, and stood by them.

But why particularize? The story of the three papers mentioned is the story of the newspaper fraternity, with few and rare exceptions, in North Carolina. Let no man say again that the newspapers in this State can be influenced, with a few dollars, against their convictions. It is not so. No men have proven themselves braver, more courageous and more conscientious than the newspaper men.

Clothes. Clothes are somewhat an index to character. The finest clothes do not always attach to the finest fellow; nor the poorest clothes to the poorest fellow. But clothes tell all the same.

Take a man unconcerned, indifferent and careless of his clothes. Nine to one that man will be unconcerned about the condition, and indifferent to the welfare of others.

All of us cannot wear fine clothes. Purse will not allow. But such as we have we may wear in fitting fashion and essay to keep neat and tidy to some extent. If a man's heart is right his clothes will not be all wrong forever. Vice versa, if a man seeks to keep his clothes from total depravity he is more than apt to keep his mind and heart from sinking to such low depths.

On such a basis the corporations of our time, those institutions that are "up to" business and out for money, take a hand as to the clothing their agents and employees wear.

This writer learned recently, that which he was not aware of before, that the railroads kept detectives and representatives on the go all the time whose only business it was to see what sort of clothes conductors, flagmen and porters on passanger trains wore. If a conductor was caught with a suit on not becomming the dignity of his rank and station he was given "short orders" to buy a suit—and buy it at once.

Post Master General Meyer has recently issued an order that rural mail carriers must dress well, ride in comely vehicles and drive well fed and well kept horses.

That is to say there is a worth of clothes to character, and that good clothes have good commercial value.

We may not have costly clothes. But such as we have may be made to fit, and may be cared for in a measure and kept clean. All of which is worth while as influencing one's character, and as portraying it to others.

THE TASK THAT LIES IMMEDIATELY BEFORE US.

(An address delivered before The Southern Christian Convention at Greensboro, by Rev. N. G. Newman, Chairman of Committee on Foreign Missions.)

Any great missionary movement partakes of the spirit of its age. The early heralds of the Cross were impelled by a depth of conviction made possible by their nearness to Calvary and Joseph's tomb, and by a warmth of feeling born of their first love. They were the sons of the men who had conquered the world. and along with the spirit of the Man of Galilee they had somewhat of the spirit of wars, and the first three centuries witnessed the most aggressive fighting missionary religion the world has seen.

The Catholic missions of mediaeval times were propagated by cruel and worldly methods. Armies and proselyting monks and princes followed the missionary. It was a period of abolutism in both church and state. Nevertheless, it was the age of romance and chivalry and there was the spirit of heroism and sacrifice that must command respect.

The beginning of Protestant missions represented a spirit not entirely removed from that of medieval Romanism. The spirit of the remaissance had begun its leavening work and made possible the reformation, but the whole lump was not leavened. Protestant missions have much of the material method and of the spirit of absolution. Not until the revivals of Wesley and Whitfield and the beginning of the 19th century does modern protestant missions begin. Here we see a new spirit. Absolutism in both church and state is on its last legs. Men are no longer terrorized by the doctrine of the divine right of kings, or the absolute authority of the church. A new philosophy lies at the base of a new religious life. The importance of the individual and the value of individual effort is magnified. Men refuse to be bound by the conscience, or the decrees of the church. They have personal convictions and will act accordingly. If the church will not carry the gospel to the heathen they will carry it themselves. So we see men going to the foreign field independently, or representing some individualistic movement in the church, and not the church at large. The history of these earlier movements is read in the biography of a few great individuals. But the spirit of all these times and movements is gone, and couldn't do the work of the present day if here. The spirit of the first century is not possible in the 20th. The romance and chivalry of mediaeval times has no place with wireless telegraphy, parlor cars, and electric automobiles. Nor can the spirit and methods of early protestant missions obtain now. We have passed the age of individualism. This is the age of organization and combination; the age of gigantic enterprise. Modern foreign missions is an institution—a matter of organized and paid forces, and incorporated boards well officered and financed with an ability surpassing that of the average commercial institution. The sentimental enthusiasm of former ages is gone, and all efforts to revive it are futile. The church is not less missionary, but more practical. The spirit of those cool calculating men who build railroads and organize and finance corporations is felt in the councils of the church. They proceed thus: What is the thing to be done? How much is it going to cost? How can we meet the cost?

I want to be practical in this address and therefore turn from the inviting themes of past history and prophetic future to consider the task which lies at our feet. This is, (1) the development of the missionary spirit among our people. (2) The raising up and the proper training of men and women for the foreign field, and (3) the financial and moral support of the foreign work.

I. The Development of the Missionary Spirit Among Our People. That there is a growing mission spirit among us cannot be denied, and that spirit has taken form in practical effort which has been crowned with commensurate results. But the development has not been according to our capacity. There remains a latent resource. How can this latent spirit be developed? First of all, I would say,

1. By The deepening of the Spiritual Life. A half hearted semi-skeptical worldly going religion will never travail in spirit for the souls of the heathen, and any effort put forth will be feeble. The half right are always weak. "Conscience"—a guilty conscience, "makes cowards of us all." The true mission spirit is born of a life hid with Christ in God. For unnumbered centuries the Nile rolled down its mighty flood into the lowlands of Egypt overflowing its banks and becoming the life of that great country. All this possible because 3000 miles away and 3,800 feet above the sea level, where scorching suns and burning deserts were unknown, it has its source and never failing supply in Lake Victoria Nyanza, which has an area of 26,500 sq. miles, the second largest body of fresh water on the globe. So with the spirit that would dwell in the lowlands of sin, transforming moral deserts into life and beauty. It must have his unfailing source in the highlands of God.

2. By a Knowledge of God and Man. To have the true mission spirit one must have a comprehensive grasp of God's relationsnip to man—God's feeling toward man and purpose with man. The great central themes of the gospel must be pressed home by the minister of the Word and studied and meditated upon by the hearer. Gethsemane, Calvary, Joseph's tomb, and Olivet must be lighted up with a glorious light. The truths for which these stand are vital and powerful to inspire the missionary spirit, and from the bed rocks on which all true mission spirit and activity must rest. But one must know man in his needs and possibilities. The heart is not moved to help till conscious of another's need and faith in the efficacy of the remedy. Our people need to read and study more about missions—to know the needs and possibilities, the aspirations and difficulties, to get in sympathetic touch with the heathen world, and especially the people among whom our mission stations are located.

3. Get in Touch with all Those who have the Spirit. This is a potent means to the mission spirit. Not all will, or can come to the fountain and drink at first hand. In all reform movements the masses get their spirit from a few great leaders who are all aglow. In military life the spirit of a brave general is reckoned to be worth more than the physical powers of a thousand soldiers of the line. The presence of the great Achilles before the walls of. Troy, after a long sullen absence, infuses a new spirit throughout the ranks of the dejected Greeks and turns back the tide of battle.

II. The Raising up and the Proper Training of Men and Women for the Foreign Field. The church is today passing two severe criticisms on itself. (1) It is not producing sufficient number of candidates for the ministry. (2) Those offering themselves do not represent the flower of the church. I am not well enough versed in the facts to pass on the justice of the criticism, but fear there is too much of truth in it. It is true, hard-pressed boards tell us of waiting candidates, yet all the volunteers represent neither the capacity of the home church, nor the needs of the foreign field. If the Moravian church can be taken as an example the church at large has scarcely begun to realize its possibilities. I have no recent statistics but a few years ago they had about the same number of ministers and workers in the foreign as in the home church and twice as many communicants.

As to the second criticism, those offering themselves not representing the best, this affects rather seriously, if true,

the question of world wide evangelization. Yet, no marvel if this be true. We seem in a transitive period. The spirit and methods of other ages are gone. We face new conditions—an order of things to which it will take time to adjust ourselves. The romance, chivalry, and hero worship of the past is no more. The halo of glory once encircling the brow of the foreign missionary has been dissipated. No crown of martyrdom graces his visions and dreams. No oration is given him on his return. Almost every steamer is landing one or more. No crowds throng about him to hear the great events from his field. They read them in the daily paper the next morning after they happen. They do not crowd the pews on Sunday to hear him preach. Their own pastor can do it better. People have learned from experience what they ought to have known by common sense—viz. that a man who has preached seven years in a heathen jargon to a heathen audience can't preach in his own tongue and to a Christian audience.

Besides all this the spirit of the age is commercial, and like Banquio's ghost will not down. So many enemies of remunerative industry open up to the young, and the money made-spirit is so rife that few can hear any call save that of mammon. Parents are ambitious for their sons to make a name in the business world and even pious parents do not covet for them the great commission. They some times discourage those aspiring to the ministry on the ground that the compensation is so small and the life so hard—neither of which is true.

..2. **How met.** This brings us back to first principles—the development of the spiritual life. This is bed rock—the chief corner stone which must be broad and solid enough to bear the weight of the whole structure. The church needs more Hannahs—more parents who dedicate their children unto the Lord. The best preacher I ever heard and the greatest man in spiritual things—a man of most blessed memory—was given unto the Lord by pious parents from his conception in his mother's womb, and all the physical and prenatal influences of piety and devotion brought to bear upon the God-given life.

Children must be reared in a spiritual atmosphere that will make divine impression possible. The mission spirit in the home and Sunday-school and young people's societies will prepare children like Samuel to hear the voice of God and distinguish it from that of mammon.

3. **Training of men for the Work.** I said foreign missions had become an institution. More than this—it is almost a science. It has its schools with text book and lecture courses as those in law and medicine. Applicants are examined and placed under commission with somewhat of the technique of a U. S. army recruiting station. The wisdom and experience of those who have gone before are placed at the disposal of the candidates. The church should look well to this question of training. It is poor economy to pay one a salary in a foreign land to learn what can be learned as well at home, and a hardship and injustice to the individual to send him out ignorant of the first principles of foreign work.

III. The Financial and Moral Support of the Work. .1. Financial Support. The foreign mission enterprise can no more be conducted without money than our homes and commercial institutions. How to get this money has always been a severe problem—a problem which we face today, and not without embarrassment. The gifts of our people are not commensurate with the ability of the church nor the needs of even our present stations. How can we get our people to give more? Christian giving is a grace and must come like any other grace—as a fruit of the Christian life. Now there are some things that are not to be sought directly. If so like the mirage in the desert, they vanish as you pursue. It will not do to be continually reaching out your arms to gather in the material dollar, lest like Homer's here among the shades of the dead, you close them on unsubstantial air. The farmer doesn't seek fruit directly except at harvest time. He deals with the conditions that produce fruit. His chief business is to fertilize and cultivate the soil. The coming of the fruit rests with other power.

The subject of giving carries us back to first principles—the spiritual life. Paul speaking of the liberality of the Macedonians, says, "They first gave their own selves to the Lord and unto us by the will of the Lord." You can't expect people to give much who do not give themselves unto the Lord. It is only the man of faith that can do Christian giving—the man who has more faith in God's management of a dollar than in his own faith in the multiplying touch of the hand that broke the loaves and fishes, and faith in the barrel of meal that wastes not and the cruse of oil that does not fail in the time of famine. The Arabic system of figures will do for N. C. and Va. schools and commercial concerns, but the accounts of heaven are squared by a different system.

2. **Moral Support.** Financial support is one essential, but not the only one. The foreign work must have the support of the home church. Machinery is nothing without power. You have seen this city shrouded in darkness and every car wheel inotionless upon the tracks while all the complicated electrical machinery was in perfect order. The current had been cut off at the power house. We may have foreign mission machinery with, or without power. Now the home church can certainly have a stronger connection with the throne than a few scattering stations in Japan or Porto Rico. The church assembled in the house of John Mark in prayer meeting had a more powerful connection with the throne than Peter in prison. It was a main conductor and turned loose its current on the prison doors and they opened. God has the power. He simply needs conductors. The home church must be the conductor, and turn looose its enrrent upon the foreign field—but turn loose upon definite points. Scattered shot do not kill. We have prayed for the coming of the kingdom until we scarcely stop to think what we mean. That is too general. You had better pray for A. D. Woodworth and his Bible Training School, Miss Alice True and her girls home, Pallie Barrett and his co-workers at Ponce, or Tom White and his co-workers at Salinas, etc. That will mean more for the field and more for you.

Brethren of the Southern Christian Convention, I reckon this foreign mission problem a very stern, practical, imperative matter, and as we gird our loins for the aask, there are some things from which we must turn away. To dwell upon past mistakes and failures belongs to the pessimist. The sublime heroism and glorious achievments of the past as well as the entrancing visions of the future are of minor concern. We are far removed from either—between two worlds of religious thought and action, "one dead and the other powerless to be born." We are not called upon to evangelize the world in this generation. That is a Utopian dream. Nor are we called upon of ourselves to evangelize the world in any generation. But as a part of the church and executors of Christ's last will and testament and heirs of the eternal promises we are called upon to stand with Christ and his church in the regeneration of the world.

Since 1902, there have been erected in North Carolina 1891 new public school houses.

Ex-State Senator P. C. Thomas, while speaking against Prohibition at Denton, Davidson Co. N. C., last week, was arrested by a constable for using vile and unbecoming language in the hearing of

It has been practially agreed that Congress shall adjourn May 23.

NOTES AND PERSONALS.

This is commencement week at Elon College and many visitors are gathering for the happy and helpful occasion.

Governor R. B. Glenn was ordained an elder in the Presbyterian church at Raleigh last Sunday.

Rev. W. W. Staley, D. D., who has been quite unwell for several days past, is able to be in attendance at the Elon College commencement, much to the gratification of friends.

President Roosevelt the other day signed the order made by Congress to restore to our coin the ancient motto, "In God We Trust." And now that the motto is put there by law no president hereafter can remove it at his will.

Our Convention is to have a man in the field of our Southern conferences at an early date giving all his time to our Home Mission interests. The man has been elected, but has not signified his acceptance. It is highly important that the very best man available shall be secured to initiate this important and epoch making enterprise.

The victory for prohibition was sweeping and overwhelming. So much to the credit of this good State. And now for the good State of Virginia, which for our own welfare and protection we trust will fall in line next, for Virginia whiskey is already doing a desperate and deadly work in North Carolina. And but for Virginia saloons prohibition would have carried even with a larger majority.

Rev. J. W. Harrell, Portsmouth, Va., is a visitor at Elon Commencement and friends are glad to greet him here. Bro. Harrell is an Elon graduate and not only did efficient work as a student, but has worked with great efficiency and success since entering the pastorate. There is not of all our number a more zealous laborer and conscientious man than J. W. Harrell. He is doing a great work in building up our good cause at Portsmouth.

Rev. W. S. Long, D. D., Graham, N. C, requests to state that he has received on the Rev. M. L. Hurley monument fund since last report, $5. 00 from Rev. W. W. Staley, D. D., and $1.00 from Bro. H. C. Simpson, Greensboro, N. C. This makes a total of $116. on hand. Dr. Long says the committee wishes $9.00 more, which if received, Mr. D. W. Cochran, of Greensboro will add to, so that a handsome granite stone fourteen feet high priced at $185 shall be purchased. The committee is very anxious to meet Bro. Cochran's liberal offer and purchase this elegant and appropriate monument.

Rev. I. W. Johnson, Suffolk, Va., who has been ailing most of the time during and since our Greensboro Convention, feels much improved at last and sends items for this week's Sun from his churches.

A bench warrant charging them with conspiracy has been issued for Theodore H. Price, of cotton fame, New York, E. S. Holmes, Jr., former statistician of the Department of Agriculture, Moses Haas, and Frederick A. Peckham, both of N. Y., in connection with government cotton report leak cases.

Rural mail carriers have been informed by Postmaster General Meyer that they must present a neat personal appearance while on duty, must drive in vehicles that are kept in good shape and presentable, and must drive animals fit to work and such as will cast no discredit on the service.

Congress adjourned just before midnight Saturday 30, after passing the Aldrich-Vreeland emergency bill upon which the session has spent most of its time since December. Senator La Folette conducted an unsuccessful filibuster to prevent the passage of the bill, speaking continuously from 12:40 Friday p. m. till 7:05 Saturday a. m.—nearly nineteen hours.

Providence Memorial Exercises will take place at New Providence Christian Church, Graham, N. C., on the first Sunday in June. Prof. W. A. Harper of Elon College will deliver the Memorial address on Sunday morning at 11 o'clock. In the afternoon at 2 o'clock, the annual meeting of the Memorial Association will be held. Short talks will be made by different persons, and an interesting meeting is expected to be had. The public is cordially invited to be present. These meetings are usually very largely attended as the loved ones of many families lie buried in the Providence cemetery.

Rev. D. E. Millard, D. D., Portsland, Michigan, than whom The Sun has no warmer or more loyal friend, in sending his renewal for another year adds this word of good cheer "The Christian Sun is always a welcome visitor and I cannot do without it." Sun readers are always glad to have a line from "Uncle Millard" and we wish he would use his pen oftener for our pleasure and profit.

The Southern Christian Convention at Greensboro appointed a committee to revise our Government and Principles, which committee has not yet had time to do its work. Until the revision takes place and the book is published no orders need be sent in as the old supply is exhausted.

Jas. A. Patten conducted a "corner" on May corn on the Chicago market and is said to have cleared $2,000,000 in the transaction.

General Stephen D. Lee, Commander-in-chief of the United Confederate Veterans died last week. The Veterans are answering the last roll call in rapid succession now.

This quill driver, your obedient servant dear friends, lived a week in less than half a day last Thursday. (Can it be so near, and yet was it that far away?) It seems so like a glad, good dream now, or a visit of fancy to some fair Alhambra, so delightful it all was. Just a few brief hours at the water's edge with hook and line and sein, frying pan, steaming coffee kettle, wholesome and hot corn bread, fish a cooking almost before they had finished fluttering, the merry laughter there, a plunge in the old mill pond again, and all that could make a man forget and forgive—Ah, me! It was down in Wake county at a most comely place for fish and frolic, wholesome to the body and happy for the eye to see. Good friends, J. Beale Johnson, and his brother Lee, applauded by our willing hand caught the perch and chub and such; Mrs. Johnson and her sister, Miss Lena; did the cooking. And my, what cooking—and such eating there by the water's edge. What a day. What a dream. And how restful even now to think upon.

The following Elon College teachers and pupils left last week to spend the summer in study and travel in Europe: Prof. W. P. Lawrence of the Chair of English and Mr. Lonnie Hall will make head quarters at Oxford University, England, will do some work in the library there and visit places of literary and historic interest in that vicinity, later in the summer visiting the Continent. Miss Helfenstein of the School of Expression and Miss Elsie Atkinson sail from Philadelphia to Liverpool, going immediately to London for a brief stay and some study, thence to Berlin, Paris and several places of interest on the Continent. Miss Wilson of the Music Department and Mr. Junius Reitzel a student of music go to Paris for study, will visit some in Italy and in England before returning. Miss Cook of the Art Department goes to Rome, Italy, for study, but will also give some weeks to travel in August. Miss Ramsay of the Music Department will leave about June 10th for study in Paris during the summer. Miss Ramsay will also put in some weeks of travel later in the summer. We wish all these good friends a happy and successfull voyage and a safe return to Elon in September.

AMONG THE CHURCHES.

Liberty Spring.

The 1st Sunday in April was Mission day at this church. The congregation was large, and the offering was good. I do not remember the exact figures, but I think the total was about $50. This in addition to what will be received from other sources will guarantee the Conference Assessments. This church is expected to raise $100 for Conference calls this year. The work at this church is moving along nicely.

Berea, Nansemond.

The 2nd Sunday in May was the time for the annual reunion of old friends at Berea. The day was pleasant, the congregation large, the dinner abundant and all present seemed to enjoy the services. Total collections for the day were $160. In the afternoon Col. J. E. West, of Suffolk, delivered a very fine address before the Missionary Society. The address was well received, and we hope he will so honor us again. There were many old friends of Berea present on that day. Col. A. Savage, who has been in poor health for so many months was able to be present, and his old friends were glad to see him again. He has long been faithful and loyal to his church. His heart is still in the work, although he cannot attend his church as often as he did in former years. His wife was present with him, and added much to the pleasure of the day. Several other members of Col. Savage's family were present, and we were glad to welcome them all. There were many others from Norfolk and Suffolk whose names I cannot recall, but we were glad to have them all with us. Come again, and come often. The church has been recently re-painted, and now is even more beautiful than before. The work goes well at Berea.

Mt. Zion.

A revival meeting began at this church 2nd Sunday night in May. Rev. M. L. Bryant came on Monday and preached until Friday night. He did good work, and won many warm friends, who will be glad to have him there again. There were about 30 professions of faith. 18 united with the church. I baptized 13 by effusion on Sunday afternoon. There ars some to be baptized by imersion, I understand. Others will unite with the church later. It was a great revival. That community has not seen and felt the like in several years, and we all rejoiced together. The church was greatly revived, and new impetus has been given to the cause at that place.

Oakland.

3rd Sunday in May was memorial day at Oakland. The cemetery has recently been enclosed by a beautiful iron fence costing about $400, and this is nearly paid for. The flowers were very pretty. The appearance of the cemetery is much improved, and memorial day has come to be regarded as a day of great importance at that place. And well it should be. Old Oakland has buried some of the best people of the county in her cemetery. Many are sleeping there, who have done good service for the Master during the past 40 years. And it is fitting that we should come occasionally to clear away the rubbish, scatter fragrant flowers, and cherish tender feelings for the beloved dead. Dear Sister Rogers used to say so often: "I have gathered many a flower for the memory of the dead, and I hope some one will put a few flowers on my tomb, after I am gone." Her body is not buried at Oakland, but we always think of her especially on such occasions.

I. W. Johnson.

Suffolk, Va., May 28, 1908.

ALABAMA LETTER.

With a glad heart I am proud to say a few words of encouragement for our Sunday-school at New Harmony. We have a very nice Sunday-school and it is doing much good for our young people.

I had the pleasure of being at Brown's Springs, Ga., last Sunday to enjoy the "childrens' day." I was made glad when I saw and heard the exercises of the children and to see the spirit of determination existing in their hearts. The exercises were simply fine. The weather was very warm and the exercises were performed on a platform erected at the west end of the church building, with curtains around above the floor about six feet high leaving the top open to the sun, and when the curtains were thrown back and the rays of the noonday sun began to shine after the passing away of the cloud and the children began to gather around the middle of the platform it seemed that God was turning his bountiful blessings toward those people by sweeping away sorrow and ignorance and bringing joy and enlightenment into the hearts of that community. After the exercises were brought to a close dinner was prepared and arranged nicely under the beautiful trees of the church yard, after which thanks were returned to God and the people began to eat and be merry. After dinner song services were held in the church and at night preaching. I am glad to say that I enjoyed the day as well as those happy children

I have been almost out of the ministerial work since I left Elon College, but I am going to assist my fellow ministers in their good work this summer and hope that we will accomplish much good. My life has not been of much pleasure to me since I have been out of the ministry, by this proof I am obliged to turn my life to His Holy cause and answer the call by service. May God bless our efforts and give us success.

Yours very truly,

A. A. West.

ROANOKE, ALA.

Dear Bro. Atkinson: It has been some time since I wrote to The Sun, but still I have been longing and thirsting for something from our home preachers. I thought from the way our brethren talked at conference last fall that we would have a letter from home every week, and I do think that if our preachers would write to The Sun more and let the good letters take the place of the advertisements that it would be the means of increasing the number of subscribers sufficient for our editor to get more out of his paper than he does get. Brethren, let's write more. (Amen. Ed) I have sacrificed some time in the Sunday-school work and I haven't done as much preaching as I wanted to do but I feel like God has blessed my work so far. But I expect to preach every sermon that I can from now till conference.

Brethren, let us work and pray that this may be the year of the gathering in of more souls into God's kingdom than ever before. Let us expect great things of God and then do our part and it will certainly be done.

Yours in the Master's work,

J. D. Dollar.

The annual reunion of the United Confederate Veterans will take place at Birmingham, Ala., June 9-11th. It is expected that the attendance will be very large. A successor to General Stephen D. Lee deceased, is to be chosen.

Ex-Senator, James K. Jones of Arkansas, and ex-Chairman of the National Democratic Committee who conducted the campaign of 1896 and 1900, died at his home in Washington, D. C., June 1.

The suffrage is rapidly extending in Japan and it would seem that the "Sunrise Kingdom" is to be something of a republic also. In 1891 the total number of voters for the National Diet was 450,637. Fourteen years later, at the Diet's ninth session there were 762,445 voters. This year's election will enroll 1,676,000 voters.

FAMILY PRAYER.

By Rev. Mrs. B. O. Hays.

(Dear Doctor Atkinson: The following is one of the excellent essays sent me in the late competition. In her private letter accompanying her essay, Sister Hays says she writes, not thinking to be the winner of the prize, "but to give her ideas on the subject; that she thinks, and has thought for a long time that family prayer was becoming a thing of the past; that she has a good opportunity to find out, on account of her visiting families in her mission work; and that many do not even return thanks at the table." All these essays were sent in on the express condition that they were to be at your command for publication, if you approved, as editor of the "Sun." Respectfully,

J. J. Summerbell.)

A prayerless family cannot be otherwise than irreligious. They who daily pray in their families or homes do well; they, that not only pray, but read the Bible do better, but they who, not only pray and read their Bible, but sing the praises of God, do best of all.

What scene can be more heavenly and lovely on earth, and more like a heavenly home on earth and more pleasing to our Heavenly Father than, that of a pious family kneeling with one accord around the home altar, and uniting their supplications to their Fatner in heaven.

How sublime the act of those parents who thus pray for the blessings of God on their household. How lovely the scene of a pious mother gathering her little ones around her at tne bedside and teaching them the privilege of prayer. And what a safeguard is this devotion, against the machinations of Satan. It is this which makes home a type of heaven, the dwelling place of God.

The family altar is heaven's threshold, and happy are those children, who at that altar, have been consecrated by a father's blessings, baptized by a mother's tears and borne up to heaven upon their joint petition, as a voluntary thank-offering to their Heavenly Father. The home that has honored God with an altar of devotion may well be called blessed. The influence of family prayer is great, silent, irresistible and permanent. Like the calm deep stream, it moves on in silent but with overwhelming power. It strikes its roots deep into the human heart and spreads its branches wide over the whole being like the lily that bears the tempest, and the Alpine flower that leans its cheek upon the bosom of the eternal snows—it is extended and exerted amid the wildest storms of life and breathes a softening spell in our bosom, even where a heartless world is tearing up the foundations of sympathy and love.

The child kneeling besides the pious mother and pouring forth its infant prayer to God, must attract the attention of the heavenly host and receive into its soul the power of a new life. In order to do this the services and worship must be regular and devout; and the whole family engaged in it.

Some families are not careful to have their children all present when they nave family prayer. This is wrong. The children above all others are the ones benefited and should always be present. Some do not teach their children to kneel during prayer and hence, tney sit in their seats, while the parents pray. If family worship had been rightly observed, they would have felt that they were very near the Savior and would easily be inclined to give their hearts to God. Indeed, cnildren thus trained seldom grow to maturity without becoming practical Christians. There is then a great need of some daily agency that shall softly enfold the homestead with its hallowed influence and soothing power to restore the fine, harmonious play of its various parts. The father needs that which shall gently lift away from his thoughts the disquieting burden of his daily business. The mother; that which shall smooth down the fretting irritation of her unceasing toil and trial. The child and domestic, that which shall neutralize the countless agencies of evil that ever beset them. And what is so well adapted to do this, as for all together, around the family altar, when the day is done and there pour out their united supplication and acknowledgement to that sleepless Power whose protection and care are ever around their path and who will at last bring all things into judgment.

See what home becomes with family prayer as its life and rule. Human nature is there checked and moulded by the amiable spirit and lovely character of Jesus. The mind is expanded, the heart softened, sentiments refined, passions subdued, hopes elevated, pursuits ennobled and the world cast into the shade and heaven realized as first prize.

The great want of our intellectual nature is here met and home education becomes inspired with the spirit and elements of our preparation for eternity and immortal glory.

All this is included in the necessities of our children and in the covenant promises of God. The penalties of its neglect, and the faithfulness to it should prompt us to its establishment in our homes. Its absence is a curse, its presence a blessing. It is a foretaste of heaven. Like manna, it will feed our soul, quench our thirst, sweeten our cup of life and shed a halo of glory and gladness around our fireside. Let us therefore have a religious home and then be sure that God will delight to dwell therein and his blessings will descend like the dew of heaven upon it.

Our children "shall not be found begging bread" but shall be like the Olive plants around our tables, the heritage of the Lord.. Such homes will be of love and harmony, it shall have the charter of family rights and privileges, the ward of family interest, the safeguard of family hope and happiness. Our household piety will be the crowning attributes of our peaceful home, the "crown of living stars" that shall adorn the night of tribulation and the pillar of cloud and of fire in its pilgrimage to a better country, and expand it in all tne fullness of a generous love and conscious blessedness, make it "lustrous in the livery of divine knowledge." Then in the dark hour of home separation and bereavement, and when the question is put to us mourning parents: "Is it well with the child? is it well with thee?" we can answer "it is well."

Therefore let us take time for the evening prayer; our sleep will be more restful if we have claimed the guardianship of God.

Center, Ind.

QUESTIONS CONCERNING IMMORTALITY.

In the Untiy of November 28, an article entitled "What is the True Immortality?" by J. George Frederick, is so important and so far reaching in its necessary corollaries that I venture to ask some questions concerning it . The writer, from the leaps of his logic, seems to be in disguise, playing the parts of a preacher, a scientist and a poet. For is it not a sign of a great poetic faith and imagination to believe that "everything that possesses life possesses soul and spirit," and "that soul is everywhere, in stones and trees as well as in man?" Now, how can Mr. Frederick know there is soul and spirit in stones and trees?, unless Mr. Frederick believes we are stones and trees, or vice versa. And if he believes this, is it not as great a stretch of the imagination, as to believe that man's almost universal hope of immortality shall be realized?

Again, Mr. Frederick seems to have the sweeping statement of the orator, when he says so confidently, "Instead of being an inspiring belief, the doctrine of personal immortality, whether it take the form of a belief in bodily resurrection, or transmigration, or a mystical continuation of consciousness under some

form, is really a very poison to life, striking at the foundation of character and spiritual progress,"

This bald assertion of Mr. Frederick is probably the weakest statement in his interesting and adroit argument. If a belief in immortality has poisoned life, it is wonderful how good and lively some of the poisoned ones live. When Lowell wrote of the beloved Channing—

"Thou art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength, to perfect what it dreamed of here
Is all the crown and glory that it asks.
"For sure, in Heaven's wide chambers there is room
For love and pity and for helpful deeds.
Else were our summons thither but a doom,
To life more vain than in clayey weeds."

was it of one whose belief in immortality was a poison to his life," "striking at the foundation of character and spiritual progress?"

Some scientific men of all ages have considered that they have the truth, and that religion should soon pass away. Yet as a fact, religion becomes more powerful as the days go by, and belief in a Supreme Being and immortality continues. The definition of God given by Mr. Frederick, that God is our reaching out to truth, beauty and goodness, makes God very nearly an attitude of mind. With all the philosophy that I have read or tried to, I cannot but believe that a person who wills, or thinks he wills, is higher than a thing. The reason that we poor mortals, who are not scientists or philosophers, speak of God as a person, is because it expresses the highest of which we know. When the great theologian, Dr. Savage, and Herbert Spencer met, Mr. Spencer spoke these remarkable words, "It seems to me reasonable to think that this Infinite and Eternal Power is as much above and beyond what we mean by personality and consciousness as we are above vegetable growth."

Of course God is far more than we can conceive of, and Herbert Spencer rightly considers Him above consciousness and personality, as much as we are above lower life. But God cannot be thus and at the same time depend upon man for life or growth, viz., an attitude or reaching out. Would it not be more scientific not to use the term God, if such an idea of God is held? Why put new wine into the old wine skins? Would it not be more frank to flatly deny the existence of God instead of adroitly defining God out of the universe, Are such scientists using scientific nomenclature?

I scarcely see the argument in stating that "every criminal is religious in a strongly orthodox way." Religion never exists as a separate entity: it is always in humanity and mingled necessarily with superstition. The orthodox people are in the great majority, and it follows as a matter of course that criminals must be orthodox in their belief. How could it be otherwise? More whites commit crimes in Massachusetts than negroes. Shall we assume that whites are inferior to negroes from that fact?

We know, as well as we know anything, that there are some things in the world not commensurate with length, breadth or thickness. These things, the thoughts of Shakespere for instance, while we may speak of them as "big," are not measured by the laws of mathematics. And the "I," Ego, that produces them can be conceived of as a personality, wihout eyes or ears or nerves or brains. Material things are accidental or incidental, but not necessary to the existence of spiritual. The thought which the word is a sign of can exist without the word, sounded or spoken, as can be readily perceived in a deaf and dumb child. The word is the sign of the idea, not the idea itself. And the spiritual entities exists far more than the physical ones in spite of all the gush dear old Mrs. Eddy has thrown round this idea. Mr. Frederick believes that the existence of the body, and the existence of the individual is more certain than the existence of the body. And why is it not as rational to believe that the personalities already existing shall exist as some kind of superior personality in the future as to believe that individual persons are existing today which had no existence two hundred years ago? Evolution implies immortality. Science cannot deny it, or at least it has not done so. And if science is simply the "greatest ground of probability," is it not a scientific attitude to assume that which is plainly implied and that which has never been disproved—the immortality of individuals that are personalities?

Carlyle Summerbell.

500 Pine St., Fall River, Mass.

TEACHER-TRAINING COURSE.

The recent session of our Convention at Greensboro saw launched a plan for the preparation of the Teacher-training Course for Sunday-schools. The committee appointed to foster and engineer this work were W. A. Harper and Profs. W. C. Wicker and W. P. Lawrence. This committee thought the Convention meant what it "resolved" when it passed the resolution that led to its appointment. At least we have presumed it did and have perfected our plans for the first volume of the course. The second volume also is already planned for, but will not appear for a year after the first one is printed.

The first volume will include nine sections. Section I, four lessons on the Bible; Section II, ten lessons on Bible History; Section III, five lessons on the Geography of the Bible lands and Missionary Journeys; Section IV, six lessons on Church History since Bible Times; Section V, five lessons on the Principles of the Christian Church; Section VI, four lessons on Bible Worship and customs; Section VII, five lessons on the Sunday-school; Section VIII, six lessons on the Teacher; and Section IX, five lessons on the Pupil. This makes fifty lessons in all, or two less lessons than there are Sundays in the year, or weeks in the year for those classes which will meet in the week to study this course. Those who are competent to do so have been asked to write these sections of the first volume of the course and as soon as their acceptances are in hand, their names with their sections will be made public. As soon as possible the course will be ready for distribution.

Brethren, pray for the success of this course; its success or failure means much to the Sunday-school cause of our Convention and the excellency of its work.

W. A. Harper,

Chairman on Teacher-Training Course for S. C. C.

The Progressive Farmer carries this item of news comment:

Governor Napoleon B. Broward, of Florida, is the choice of his party for United States Senator as expressed in the primary last week. Governor Brow ard has done a great work for his State in draining its publie swamp lands. Lands formerly untillable, are worth $100 an acre drained, and it is estimated that in this way $500,000,000 has been added to Florida's property values. Other states owning swamp lands might well take this lesson to heart and we commend the matter to the attention of public press and State officials.

The king of Italy has bestowed on Hon. St. George Tucker, President of the late, (lamented) Jamestown Exposition the Cross of Commander of the Order of the Crown for the gracious and grateful manner in which the Duke of the Abruzzi, and other high Italian functionaries, were received and treated at the Exposition.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

PREACHING AND PRACTICE.

Nothing was more in evidence, at our Greensboro Convention, than the desire, and the attempt, to bring the work of our Christian cause to a practical basis. The day of meaningless and high sounding resolutions is done with us. The time has come when we wish to know, not what some speaker thinks, but what can each and all do for our common good and for church progress. The resolutions of the Convention looked to work. The voice and vote of delegates, in every instance, looked to work. And all the addresses delivered had this end in view, work.

Elsewhere is printed, this week, a paper by Rev. N. G. Newman which portrays the spirit manifest now among us, the spirit of practice as well as preaching. It is on the topic of Foreign Missions, but it is intensely pointed and practical. From beginning to end it is full of fruit, and freighted with fact. It was written for a purpose and drives toward an end.

Now of the many facts there found, this one in particular needs much agitation and prayer and consideration amongst us, the fact of parents who pray for their sons to preach.

Copying Bro. Newman now, read the indictment he makes "Even pious parents do not covet for their boys the great commission. They sometimes discourage those aspiring to the ministry on the ground that the compensation is so small and the life so hard. The church needs more Hannahs, more parents who dedicate their children unto God."

Is that indictment true? Is it possible that there are parents among us who would discourage those aspiring to the ministry? God forbid. There is no higher calling under heaven, and none that opens to a life of greater usefulness than that of preaching the gospel of the Son of God. Have we indeed come to the time when we discredit this high calling? God forbid.

Yet, this very indictment seems to be saddly true. Young men, for some reason or other, are not going into the ministry as into the other professions. Figures in these columns recently revealed that fact. On all sides there are calls for men in the Christian ministry. Churches are pastorless and calls are urgent. But ministers are lacking, and, worst of all, few indeed are turning their minds and hearts to the ministry as a calling.

Our conviction is that Pastor Newman has driven to the center. We need pious parents who will pray and pray earnestly that their sons may be given the great commission.

Of course the ministerial life is hard. What life, worth a fig, is not hard? The world's work is not easy and every vocation has its trials and tribulations. And the ministry is harder than other callings only in so far as it opens a greater field for service, influence and usefulness.

THE STORY OF A GREAT LIFE.

Elsewhere in this paper Prof. W. P. Lawrence, of the Chair of English in Elon College, under the head of Historical Sketches writes of the life and labors of Rev. John R. Holt of sacred name and memory. Prof. Lawrence has done his work well, and his paper will be read with profit.

How suggestive it all is! In bold relief it brings to the vision the splendid possibilities of one life. Just one life, but think of the thousands of other lives it has touched and influenced. This man, John R. Holt, was truly a pioneer of his day and read deep of the things of time and eternity. It was he who took the lead, in his day in matters educational for our Christian cause in the South. He not only thought out the theme, but put his heart and hand to the practice of his measures. The fruits of his great labors, though fifty years have passed, are just beginning to ripen and become manifest.

In his fertile brain and great heart, the idea seems to have taken form that we of the South should have an official organ, a church paper. Mark then his resolution told of by Prof. Lawrence, which resulted in the origin of The Christian Sun. And its day and labors are just begun, let us believe.

Such a life as this makes living seem inviting. It reveals the possibilities of one life and makes those who learn of it take new hope and fresh courage.

This is the way and method by which this world is being won to truth and righteousness. God takes one life and multiplies it to hundreds and to thousands. And the life that is lived out in service increases ever with the increase of the ages.

If Prof. Lawrence's paper tells anything, it is that the labors of Rev. John R. Holt, wrought out and finished many, many years ago, are just beginning to measure their might and weigh out their worth to men and the children of men.

ELON COLLEGE COMMENCEMENT

As this is written the Elon College commencement is in progress with many visitors present and delightful weather. Next week's paper will tell the event in full.

The exercises began Sunday with the baccalaureate sermon by Rev. W. S. Long, D. D., of Graham, N. C. Miss Ramsay was in charge of the music which was of the highest type and well rendered.

Dr. Long's sermon was appropriate able, scholarly, well delivered and much enjoyed. It is promised for print in The Christian Sun at an early date. At the conclusion of the sermon Dr. Long addressed the Graduating class of seven in these striking and impressive words:..

"Members of the graduating class, as educated men and women, you go forth with a great multitude at this graduation season, to help shape the world to righteousness. Remember that Christ's standard of manhood is the only true one from the point of view of reason and revelation. All the world will be awry until men adopt it and live by it. Permanent rejection of it will inevitably be fatal to all the highest and brightest hopes of human progress. Character is the supreme criterion. John Howard, the philanthropist; the poor shepherd of Salisbury Plain; Paul, the tent-maker, will be remembered when the Rothschilds of the old world, the Georges of England, and Caesars, with all their wealth and power shall have been forgotten on earth, and then their characters will add new lustre to the glories of heaven through the eternal ages to the praise of their Divine Redeemer. Believe that the main thing is not to seem, but to be. Live out that faith. Teach it to all men with every breath of your life. Thus you will begin your task of saving the world from wreck. I bid you go forth to represent righteousness as the supreme rule of human conduct. Spurn base

pleasures. Seorn worldly ease. Be a God-like soul, rather than an animal. Ask at the outset, and at every step, as Paul did, "Lord what wilt thou have me to do?" Get Christ's standard of right into your heart, and conform every thought, aspiration, choice, and purpose to that. Let it be one great aim in your work for the world to bring men up to this same Divine standard. In so doing you will do your part in bringing mankind into harmony with one another and with God, and will help bring in the reign of peace and love. I bid you go forth to illustrate the law of self-sacrifiee. I want you to remember that man in his fallen condition is incarnate selfishness, and that this selfishness is infinite folly, and bears in it the eauses of universal wretehedness and ruin. Understand that you doom yourself by failing to conquer self. Sacrifice of self must forever be the price of everything good and great that you really need and that the world needs. I bid you go out to use everything God gives you—time, talents, wealth, position, culture—for the advancement of the glory of God in redemption. If you would reign with Christ you must enter into His great plan for the saving of the world, Make His view of things your own. Let the truths that illumine His soul shine into yours. Salvation with Him was the one thing to be sought for and wrought for—freedom from sin with its wreek and wretchedness. Make His will and work yours, walking obediently before God the Father with Him, and working with all earnestness along with Him in the Father's great plan. God by the signs of times calls all our youths of Christian training to the glorious task of eleansing society of many evils. Your instructors have labored diligently for these years to prepare you for it. God has poured out His spirit so largely upon this Christian school to gird you for it. If you are true to the Christian principles you have been taught here society may be regenerated and purified and filled with genuine sweetness and light. The church may be roused and quickened, her aetivity intensified, her liberality enlarged, her mission to a corrupt Christendom and to a perishing heathendom accomplished. It is of infinite moment to yourselves, to the cause of Christ, and to a perishing world that you understand God's high call, that you give head to it; that you gird yourselves to obey it; that, in the name of Christ, walking in His steps and filled with His spirit, you do your utmost to push the grand work to its glorious consummation. If aught of strength or tenderness has entered into the influences of these years in which you have walked together, I would find in it a new and powerful motive to a more intense earnestness in your Christian work for the world. It is a significant fact that all of you standing in this solemn presence have owned Christ as your Lord and Master. If your soul has been born into the kingdom of Christ here, if you have felt the mighty impulse of God's spirit in the repeated quickenings of these years, let the memory of these things combine with the sublime hopes here kindled to inspire you to the noblest possible life and work.

You will unite with me in saying, God bless Elon College! The best wish which her best wisher can cherish for her is that her existence and her work may be justified in the efficient and faithful manhood and womanhood of her sons and daughters. That she may be not a mere splendid aggregation of libraries, laboratories and sages, but a perennial fountain of Christian culture, social influence and blessing; a perpetual manhood making foree which shall be felt in every heart-beat of the generations to come.

Now with a fatherly tenderness and concern, born of these years of earnest solicitudes and constant intercourse and watchful care, I bid each one of you God-speed in your grand mission to the world for Christ. Upon each one of you may the old benediction rest:

"The Lord bless thee and keep thee:
The Lord make His faee shine upon thee and be gracious unto thee:
The Lord lift up His countenance upon thee and give thee peace."

Atlanta, Ga., had a fire last Friday that swept two bloeks of its business property and resulted in a loss of $1,250,000.00.

Congress has passed a bill prohibiting horse racing on certain raee tracks and gambling in the Distriet of Columbia.

"The Liberty League" is the saloonkeeper's organization formed to oppose the triumphant progress of the Anti-Saloon League. Liberty to make drunkards, and paupers, and eriminals!—Ex.

President Eliot of Harvard favors the holding of only two intercollegiate games a year in each of the popular sports, base ball and foot ball. He declares that the value of college athletics is enormously exaggerated. In this belief there are others.

The Wright brothers have been experimenting with another airship near Manteo, N. C., but met defeat in the total wreck of their latest machine while out on a sail last week. Other efforts will be made, however, to rebuild the wrecked vessel.

In New York they are counting in the presence of the court, the official ballot cast for George B. McClellan, and William Randolph Hearst in their contest for the mayoralty of New York city some three years ago. In twenty-six ballot boxes Hearst has gained 89 votes and there are yet 1,900 boxes to be opened and their contents counted. The counting will cover several weeks. But if the gain keeps up Hearst will win out, as the McClellan majority was very small.

The fire losses in this country and Canada averaged six hundred thousand dollars a day during 1907. Much of this loss was due to carlessness. Should not people be punished for carelessness as well as other destructive crimes?

At the call of President Roosevelt forty three of the forty six Governors of the United States met in Conference at the White House, Wednesday, Thursday and Friday of last week. The Conference related to the conservation by the States and Nation of our natural resources. It was the first conference of its kind ever held, and its results are likely to be far reaching and of great worth. Many other distinguished citizens besides the governors were present. The Conferenee was held in the East Room of the White House and President Roosevelt presided.

Worcester, Mass., a city of more than 130,000 inhabitants adopts no lieense, and this summer 128 licenses, including hotels as well as saloons, will be void. People in all parts of the country have determined to put the saloon out of eommission. There is a better day coming. In Topeka, Kan., where the saloon has been abolished, the police force nas been reduced from eighty four to fifty and crime has greatly decreased. The cashier of the leading bank there says, that after prohibition had been tried for twenty one months, bank deposits had doubled, and prosperity nad increased on every hand.

Clergyman—Some people think I preach long sermons. Do you think so?

She—Oh, no! They only seem long.

"God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men who possess opinions and a will,
Tall men, sun-crowned who live above the fog
In public duty and in private thinking."

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week $555.67

Monthly Dues.

Maud Lee Howell ..... $.10
Charles E. Newman, Jr. .10
Blannie Franks ..... .05
Dwight Franks ..... .05
Noma Franks ..... .05
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Mt. Zion Church, N. C. and Friends.
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J. M. Byrd ..... .50
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R. B. Lynch 1.00
J. W. Hawkins ..... .50
T. B. Richmond ..... .45
Rev. A. F. Iseley, Pastor.
Amt. 18th week 1908 ..... $14.80
Total $570.47

Elon College, N. C., May 27, 1908.

My Dear Children and Friends:

These last days of May bring us some hot weather and it makes the boys seek the shade when they chop cotton, and hoe corn; however they are getting along very nicely. Three of the boys chopped cotton faster the other day than Uncle Jim did. Many things on the farm our boys are learning to do very well. We have 4 nice milk boys, and they have nice gentle cows to feed. Our corn is growing very well considering the dry weather. Our early water-melon vines and peanuts are doing very well. We hope to raise a nice lot this year.

William Brown has a new calf to attend to, and has named him "Nick," and already the boys are talking "Ox-cart—plowing etc."

We are grateful to the kind friends at Mt. Zion, Orange Co., N. C., for their liberal help this week, and wish for them great happiness and success in their church improvements.

We would greatly appreciate a word from our many cousins of the past; send us a letter!

We are very anxious for all who have sold pictures to send in the money and keep selling pictures and if you need more we will send them.

Give us a grand rally now for the month of June.

Fondly yours,
Uncle Jim.

Holland, Va., May 21st, 1908.

Dear Uncle Jim:

I will write and send my dime for May which Grandpa gave me. The weather has turned warm now so I can go barefooted, and I like it fine. I hope all the little cousins are well and having a fine time.

I will close with best wishes to you.

Your little niece,
Maud Lee Howell.

Yes bare foot time is a nice time if it is hot, isn't it Maud?

Henderson, N. C., May 23, 1908.

Dear Uncle Jim:

I have a boy's hat and mother is making me some boy dresses. I am growing fast.

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We are so sorry to hear of the death of one of our band, little Annie Bell Way. She was so faithful. We shall miss her letters..

I send a dime. Love to all.

Your little nephew,
Charles E. Newman, Jr.

Well, you are ahead of James, Charles as he still has baby aprons. I know you will look cute.

Raleigh, N. C., May 16, 1908.

Dear Uncle Jim:

We will send our dues for May. Did you send those pictures? I haven't received them. We are a little late but will try to be on time next time.

We enclose twenty-five cents.

Your loving nieces,
Blannie Franks,
Bettie Franks,
Dwight Franks,
Noma Franks,
Numa Franks.

These last two little folks must be twins their names are so much alike. Hope you will get the pictures all right.

Ivor, Va., May 20, 1908.

Dear Uncle Jim:

I will write and send my dues for this month. I have a fine time playing out doors in the dirt, but it is so seldom I can get out there. You will find enclosed ten cents. Love to you and all the cousins.

Your little niece,
Stella Presson.

Tell mother to put you out in the dirt, little lady and let you play all you want.

Clayton, Ala., May 16, 1908.

Dear Uncle Jim:

This is pretty weather now, and we can stay out in the shade all day when we are well. Little brother was right sick on his birthday. He had never been sick before, and he thought it a bad birthday present.

Our little boy play-fellow died last Friday. We shall miss him so much. He lived next door. Pneumonia followed measles and took little Thad from us. We hope that we will not take measles now, it seems such a severe type.

Papa will be home after next week, and don't you know we will drive "Bill?"

Our love and dimes.

J. Newman Denton,
S. E. Denton, Jr.

Glad to know you have escaped measles so far boys, and trust, if you do take the disease, that all will be well with our dear little cousins.

Suffolk, Va., May 25, 1908.

Dear Uncle Jim:

I was five years old the 18th of May and papa gave me a goat for a birthday present. I love to play with him, as he is so gentle.

Bring James to see me and I will let him ride. Enclosed you will find ten cents.

Your little nephew,
Willard Samuel Holland

I know our boy would enjoy the goat Willard, as playing drive "Bill" or "Neilie" is his favorite game.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co, Testimonials free.

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That make life worth living—when they are all right. But when weak or exhausted it's different; some of the organs do not get enough nerve energy. Their action becomes weak. The penalty is aches, pains and misery. Dr. Miles' Nervine restores nervous energy. It establishes normal activity, so that nature can correct the irregularities.

"Dr. Miles' Nervine has completely cured me of nervousness and indigestion. I suffered untold misery for months. The first half bottle of Dr. Miles' Nervine relieved me. I have used 7 bottles in all, and now I feel as well as ever, eat heartily, digestion good, nerves strong, sleep well." MRS. MOLLIE, FLENOR, Campbell, Texas.

If first bottle fails to benefit, money back.

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My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope but write at once. Dr. Johnson Remedy Co., 1235 Grand Ave., Kansas City, Mo.

DAISY FLY KILLER placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Absolutely harmless, cannot spill or tip over, will not soil or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents.

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Southbound—daily.			Northbound	
P. M.	A. M.	STATIONS.	A. M.	P. M.
1:30	6:00	LvRaleighT t Ar.	9:25	4:30
1:40	6:11	Caraleigh t	9:10	4:20
1.44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8.40	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
3:28	8:16	Harnet	7:06	2:32
3:33	8:21	Bunlevel	7:00	2:26
3:43	8:32	Linden T	6:50	2:16
3.50	8:40	Carlos	6:41	2:09
3:54	8:44	Buckner	6:37	2:05
3:59	8:49	Slocomb	6:33	2:01
4:08	9:00	Carver's Falls	6.23	1:51
4:17	9:10	Tokay	6:16	1:44
4:30	9:25	ArFayettevilleLv	6:00	1:30

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Use Heiskell's Medicated Soap for bathing the affected parts. Heiskell's Blood and Liver Pills tone up the liver, purify the blood. Ointment, 50c a box; Soap, 25c a cake; Pills, 25c a box. Sold by all druggists or sent by mail. Testimonials free.

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This handsome 1000 Shot Rifle absolutely free to any boy who will send us 45 cents for one of our Samples, and give us a few hours of his spare time for one week. This Rifle is great for Target practice, and is sure death to small game and rats. Address with 45 cents, stamps or money order.

WM. KITZINGER,
Black Creek, Mich.

MARRIED.

Jones-Small.

Mr. Henry Jones and Miss Izzie Small were united in marriage on March 28, 1908, at the Christian parsonage, Sunbury, N. C. Mr. Jones is a successful farmer and the bride is a young woman of many attractions. May the blessings of Heaven rest upon the happy couple, and give them a long and happy journey through life.

J. M. Roberts.

Sunbury, N. C., April 22, 1908.

Rountree-Pierce.

The home of Mr. and Mrs. L. M. Pierce was the scene of a very pretty marriage on the morning of April 22nd, when their only daughter, Miss Daisy, became the bride of Mr. Linwood M. Rountree. The parlors were thronged with relatives and friends. The bride with her maid of honor, Miss Blanche Pierce entered from the front hall and was met at the altar by the groom, who entered from the back parlor with his best man, Mr. Ernest Pierce.

Mrs. J. M. Roberts presided at the piano and rendered the bridal chorus from Lohengrin as the bridal party entered and Shubert's Serenade softly during the ceremony. The bride was handsomely attired in a brown traveling suit with hat and gloves to match. The bridesmaid wore white organdy and lace over pink. Immediately after the ceremony Mr. and Mrs. Rountree left on the north bound train for a tour to the northern cities, followed by the good wishes of a host of friends.

J. M. Roberts.

Sunbury, N. C.

DIED.

Walters.

Mrs. Minnie Fleming Walters, beloved wife of Rev. W. T. Walters of Harrisonburg, Va., departed this life at her father's home at Ridgeway, N. C., May 25, 1908. Several weeks since, her health began to fail and it was thought that a change of climate might help, hence the removal from Harrisonburg, Va., to Ridgeway N. C. This, however, was in vain and despite all that loving hearts and tender hands could do she declined rapidly. Deceased was born May 3rd, 1878 and was married April 25th, 1907. She made a profession of faith in Christ in early life and united with the Methodist Episcopal Church, South, till some months after her marriage when her membership was transferred to Bethlehem Christian church, Rockingham Co. Va. There are surviving her, her fond husband, Rev. W. T. Walters, a devoted father, W. B. Fleming, Esq., and one sister, Mrs. R. H. Cheatham, of Lynchburg, Va. The interment was in the Episcopal cemetery at Ridgeway, Rev. Mr. Allred of the M. E. church and the writer conducting the funeral and burial services.

Sister Walters was a most amiable character and a most lovable woman. A strong and striking devotion, an unwavering and unstinted loyalty, a deep and an abiding sympathy for all that made for peace, truth and righteousness characterized her life throughout. Being a Christian character from early life, a deep piety pervaded her conduct and her love for religion grew deeper with the passing years. What a splendid, praiseworthy and noble Christian life she lived, ever ready to sacrifice for others, always anxious for the welfare and happiness of those about her.

Having married, thirteen months ago, a minister of the gospel she had made the force of her character and the weight of her Christian influence felt for good and truth among those to whom her husband ministered in sacred things. She helped her husband in his work of soul winning and aided much in increasing his usefulness and nfluence among his parishioners.

Her young husband is almost heart broken and our sympathy goes out for him in his great bereavement. But the influence of that thirteen months association must of necessity serve to make him a better man in the tasks of life and in fitting him for eternal abode in the home to which the joy of his heart has preceded him.

J. O. A.

Kenn.

Mr. David William Kenn died at his home, near Elwood, Va., May 16, 1908, aged 41 years. The funeral services were conducted at the home by the writer and the remains buried in the family cemetery near by. He leaves a widow, one son about 8 years of age, and two sisters, Mrs. M. J. March and Mrs. Seth Morgan. He was a member of Holy Neck Christian church and bore a good reputation. He loved to have his pastor read and pray with him during his lingering illness and express his faith and trust in Christ. We extend our sincerest sympathy to his dear family, and pray our Heavenly Father's blessings upon them.

N. G. Newman.

Gunter.

Carlton Gunter departed this life Sept. 3, 1907, 23 years and 11 months old. Was a member of this church three years; was liberal in supporting all the enterprises of the church and Sunday-school. He was a regular attendant at Sunday-school, always having a good lesson. He was an obedient son, a kind and loving brother, a good neighbor and citizen. He was held in high esteem by all who knew him.

S. M. J.

Wicker.

Thomas L. Wicker was born June 15, 1862, departed this life Oct. 17, 1907, at the age of 55 years and 4 mos. He united with the church in 1875 at the age of 23. Six years later he was set apart to the office of Deacon, which office he filled acceptably until his death.

In the death of Bro. Wicker we feel that we sustain a very great loss, the church a worthy member, the community a good citizen.

Friend.

Pierce.

Near Zuni, Isle of Wight Co., Va., Apr. 29, 1908, Mrs. Sallie A. Pierce the beloved wife of Mr. Josiah G. Pierce, aged 69 years, 5 months and 5 days. She was confined to her bed about 4 months with consumption. She never murmured nor complained. Her trust was in Jesus whom she had loved and served all of her life. She found grace to help her all along through life and when she came to die she found God's grace sufficient for her in her last hour and was enabled to say to her dear husband and four children, "Don't grieve for me, I have prayed to the Lord to let me live to see my children grown up so they can look after themselves and the Lord has heard and answered my prayer. I don't think it would be well for me to ask Him to let me stay any longer. I am ready to go—meet me." She was a faithful member of Antioch Christian church. She loved her church and was always there when it was possible for her to go,—good Christian wife and mother—good neighbor and friend. The home, community and church have all sustained a great loss in the death of this dear good Christian woman but our loss has been her gain. She died a triumphant death in Jesus Christ her Savior and is resting in the everlasting arms.

She leaves to mourn their loss a devoted husband, two sons,, two daughters. Her sons, H. B. and C. G. Pierce, her daughters, Mrs. R. A. Butler and Miss Eula Pierce; two brothers, N. B. and Elisha E. Gay of Mt. Carmel Christian church, four grand children and many friends. Her funeral service was conducted by her pastor at Antioch Christian church and her remains were laid to rest in the old church cemetery to await the ressurrection morn..

H. H. B.

Holt.

Near Ivor, Southampton Co., Va. April 29th, 1908, Mrs. Mollie E. Holt, widow of the late T. A. Holt, aged about 70 years. She was a good Christian mother, a true and faithful member of the Ivor Christian church, good neighbor and faithful friend. She will be greatly missed in the home, community and church. She was greatly beloved by all who knew her. It seems very sad for those who are so useful among us to be taken away, but the Lord knows what is best. His will be done, not ours. She leaves to mourn their loss one son, Mr. A. W. Holt, one daughter, Mrs. L. H. Brantley, 9 grand children, one brother, Mr. A. S. Brittle and a host of friends. Her funeral service was conducted by the writer and her remains were laid beside those of her husband's to rest until Jesus shall call her to meet Him in the clouds of heaven.

H. H. B.

RESOLUTIONS OF RESPECT.

Whereas the angel of the Lord called home our sister, Mrs. Mollie Jenkins, on April 22, 1908, and whereas she was a faithful and loyal member both of Mt. Auburn church and Sunday-school, therefore, be it resolved,

1. That we bow in humble submission to the divine will, knowing that He doeth all things well.

2. That in the death of Mrs. Jenkins, the Sunday-school has lost one of its most faithful teachers and interested workers.

3. That we thank our Father for her example of resignation and patience at the approach of death and pray that our faith may be strong and we too be upheld by the Powerful Arm when we cross over to meet her on the other shore.

4. That a copy of these resolutions be sent to her family as an expression of our sympathy, a copy sent to the Christian Sun for publication, and a copy entered upon the minutes of Mt. Auburn Sunday-school.

Done by order of Mt. Auburn Sunday school.

Mr. J. M. Burroughs,
Mrs. J. A. Kimball.

The May number of the "20th Century Pastor" is the first of its enlarged series. It contains material of the highest character for ministers and all persons engaged in Christian work. Its leading Homily by Dr. Wm. Downey is on a vital topic—"Let us Arise and Build." Its 95th outline on the Book of Revelation is a treatment of the 9th chapter and 3rd verse of that book. It has outlines under the headings of Germs of Thought and Preacher's Fingerpost which discuss some of the most important themes dwelt upon by the Evangelical Ministry of the day. It has departments entitled "Through the Fields of Thought," "Among Ourselves," "Topics for Discourses," "The Pastors in the Sunday School," "The Young People's Meetings," "Mid Week Services," "Breviaries," "Illustrations," etc. Under the heading "The Pastor in the Sunday School" there is a homiletic treatment of the lessons for the month. Under the heading of "Young People's Meetings," there is given a homiletic treatment of all the topics for the month, both of the Christian Endeavor and Epworth League Societies, 84 pages monthly. $1.00 per year. Downey and Company publishers, Mint Arcade Building, Philadelphia, Pa.

The Savannah News says that "when the average woman takes up a four-page sheet of paper to write a letter she fills the first page, then skips to the third page, fills that, and then goes back to the second page. A Pennsylvania woman recently wrote her will that way, affixing her signature on the second page. At the reading of the will the lawyers read straight ahead from page 1 to page 2, which carried the signature, and that seemed to settle the whole business. There was writing on page 3 to be sure, but it appeared to be an unsigned codicil." The result was that all of the woman's property went to charity and her folks were entirely cut out, the supposed codicil containing the part for her people and that was unsigned and so illegal. The moral is, write straight through when you start and then sign your name when you stop.

Will Lyon, a most highly esteemed young man of Greensboro, son of Mr. and Mrs. William S. Lyon was drowned while swimming in Lake Wiltong, near Greensboro, last Sunday afternoon.

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AN EXTERNAL REMEDY

For Croup, Colds, Whooping Cough in children—Colds, Soreness in Chest and Cold in Head in adults. Physicians prescribe it and get the best of results. Don't take any substitutes, as they are not as good. Sold by all druggists. 25c for two-ounce box.

J. D. Helms, Manufacturing Chemist.

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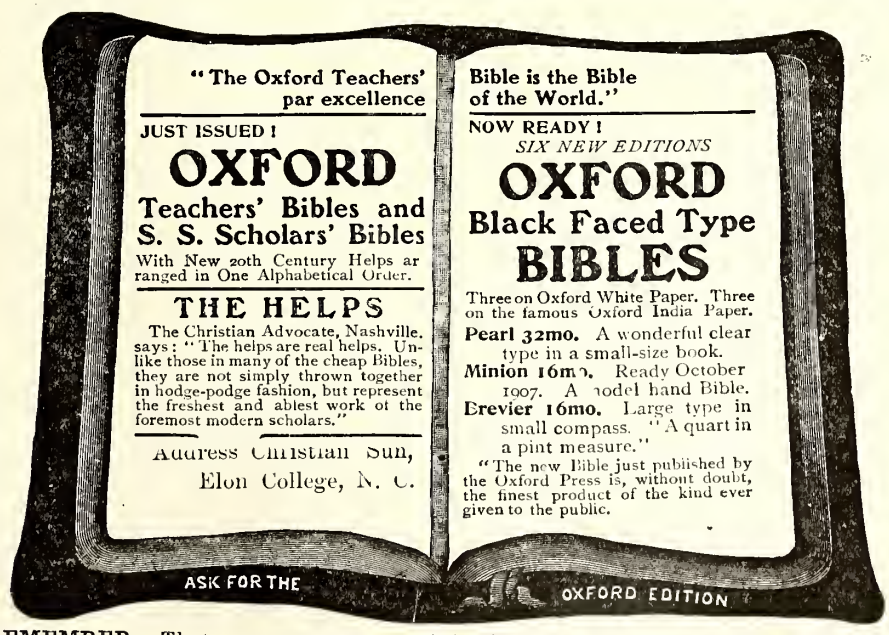

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THE CHRISTIAN SUN. College, N. C

A HISTORICAL SKETCH OF A USEFUL LIFE.

Prepared and contributed by W. P. Lawrence, Prof. of Latin in Elon College.

Rev. John R. Holt.

Rev. John R. Holt, minister in the Christian Church in North Carolina twenty-eight years, and a pioneer in the advocacy and work of education of his church from early manhood till his death, was born in Orange (now Alamance) County April 11, 1814. He belonged to a prominent and influential family in the community. His father, William Holt, was influential in civil and religious life, and gave his sons the best educational advantages in the state. Three of his sons became physicians, one reached high rank in the military service of the county, and one, the subject of this sketch, was an able minister and educator.

Mr. Holt was prepared for college in a school just east of Saxapahaw, Orange (Alamance) Co. He matriculated at the University of North Carolina, Chapel Hill, N. C. in 1831, remaining two years. Soon after leaving the University, 1833, he was married to Miss Catharine Trollinger, daughter of John Trollinger of Orange County, N. C. To them were born eleven children, five sons and six daughters. The writer is personally acquainted with three of the sons, two, Joseph C. and James G. Holt, prominent citizens and extensive property owners of Burlington, N. C., and the former is treasurer of Alamance county. The other of the three, Samuel M. Holt, is a prominent citizen of Chatham county, N. C. Until recently he was Clerk of the Superior Court of that county, and still resides near Pittsboro, the county seat.

For about four years after his marriage, he resided on a farm in the southern part of his native county. About the year 1837 the growing need of education among the youths of his community led him to establish a private school, which he continued two or three years. Then, about 1840, he moved to the vicinity of New Providence Christian church, a mile or so north of the present town of Graham, which was founded eight years later as the county seat of the new county, Alamance. Here he taught school two years in a building that stood near the site of the present church. From about 1842 to 1845, he resided on his farm. He then returned to New Providence and opened a classical school in the building occupied by his former school.

Upon the formation of the new county, Alamance, and the founding of the town of Graham in 1848, Mr. Holt moved his school from New Providence to the town of Graham where he taught, with little intermission, for nine years. It was during this period that Graham Institute was established, largely by him, as a school of the Christian Church. As Elon College is the direct outgrowth of this school, it is interesting to show somewhat in detail the prominent part Rev. Mr. Holt had in establishing the church school that has grown into the most flourishing college of the Christian Church in America.

The North Carolina and Virginia Conference in session at Hanks Chapel, Chatham county, N. C., October, 1849, received a letter from the church at Union (Alamance) suggesting the propriety of establishing a Seminary of learning at the town of Graham. This suggestion was referred to a committee of six, with Rev. John R. Holt as chairman. Upon a recommendation of this committee, the conference appointed a standing executive committee of ten, Rev. John R. Holt, chairman, to mature some plan by which might be erected within the bounds of the conference, an institution for the promotion of general education; and also to afford facilities to young men expecting to engage in the gospel ministry to prepare for that important work.

This committee, a year later, at the conference held at Union (Alamance) had begun the construction of a school building at the town of Granam, and had named the new institution Graham Institute. This conference passed a resolution authorizing the committee "to employ a traveling agent, to solicit donations for the completion of Graham Institute and for the promotion of education generally among the Christian Churches South." The building erected was a two story brick structure, in which was kept up a school, with intermissions, now and then, till 1890 when the school then known as Graham Normal College, was transferred to the new plant six miles west and the name changed to Elon College.

Mr. Holt was at the head of the Graham Institute till 1857. During his charge several young men who were to play a large part in the affairs of the church in the South were students in the Institute. Edwin W. Beale and James W. Wellons with twelve other young men from eastern Virginia entered at one time, Jan., 1853. Messrs. Beale and Wellons went from the school directly into the gospel ministry If Mr. Holt's efforts had resulted only in giving the church these two ministers, he would be entitled to a large place in the history of the church and its institutions. William S. Long was a student also, during these years. And he was later at the head of the school when its name had been changed to Graham Normal College. He became president and builder in 1888. of Elon College.

Thus Rev. John R. Holt occupies the place of real founder of the only school the Christion church has in the South. He had helpers, however, and worthy successors.

The school at Graham had its vicissitudes as all church schools of the South had during the same period, yet as an institution of the church its influence is incalculable.

Rev. Mr. Holt lived fourteen years after moving away from Graham in 1857. Two years, 1857 to 1859 he resided at New Hope Academy, Chatham county.

Thence he moved to the neighborhood of Hanks Chapel near Pittsboro, where he remained till the close of the Civil War. About 1866, possibly 1867 he moved to the vicinity of Moffitt's Mills in Randolph county, and became principal of Shiloh Academy. Here he taught until his death, five years later. This school was in the bounds of a new conference, the Deep River Valley, and at the session of 1870 held at Oldham's Grove in Moore county, Mr. Holt was chairman of the committee on education, and in accordance with a recommendation passed by the latest session of the Southern Christian Convention that each conference establish a high school, evidently, had in mind to make a conference school of Shiloh Academy, for the last item in this report reads as follows: Your committee recommends that "as soon as practicable, the Education Committee of this conference take steps for the location and establishment, at an early day, of an institution of learning within our bounds, adapted to our wants as a people.' Here seems to have been at this time no school in the South entirely under the control of the Christian church. Graham Institute had been suspended during the War and the property not free from debt at the approach of war had been sold to private parties, but later coming into the hands of Rev. W. S. Long was nominally regarded as a church school. At the time the above named report was adopted by the Deep River Valley Conference Rev. W. S. Long was conducting the school in the Graham school building; and, other schools of high grade though not regarded as church schools were being conducted as follwos: By Rev. D. A. Long at Antioch, Rockingham county, Va., Rev. C. A. Apple at Level Green, Nansemond county, Va., and Joseph King, A. B. as principle, Rev. W. B. Wellons

as chairman of the Board of Trustees, was about opening a high school in Suffolk, Va.

In boyhood, Mr. Holt professed faith in Christ and joined Providence Christian Church, Orange county, where he held his membership during his life and where he is buried.

He was licensed as a probationer in the gospel ministry by the North Carolina and Virginia Conference in session at Union, Halifax county, Virginia, October 1, 1842, and was ordained as an elder by the same conference in session at Pleasant Grove, Randolph county, North Carolina, October 1, 1843. From this time till his death, more than twenty-eight years later, he was regarded as an able preacher, of pleasing voice, and rich thought. His name occurs throughout his ministerial life in his conference records in the most important committees, and frequently as chairman. For a number of years his name appears as secretary of Conference.

He was secretary of the called session of the North Carolina and Virginia Conference held at Union, Orange county, N. C., May 1842 when the following resolution was adopted resulting in the establishment of the Christian Sun a year and a half later. "Resolved that a monthly periodical newspaper be established amongst us to be denominated The Christian Sun, and that a committee of twelve be appointed to be denominated the Southern Christian Publishing Committee, to superintend the publication of said paper, and to select some suitable person as editor." Mr. Holt was appointed on this committee. which elected Rev. Daniel W. Kerr of Junto, N. C., editor. The plans were perfected within the next year and a half and the first copy of The Christian Sun was issued January 1844. It is an interesting fact that the editorial office of the Christian Sun, which has grown to be a sixteen page weekly religious paper, the peer of any in the South, is at Elon College, the college which as shown previously, is the direct descendant of the Graham Institute.

Mr. Holt's last address before conference was the annual address before the Deep River Valley session, October 1870. This address was published in the Christian Annual for that year. The next record we find of him is his obituary in the Christian Sun March 31, 1871. His health had been poor for several months but death came suddenly March 22 at his home near Moffitt's Mills. Two days later he was buried with masonic honors from New Providence, Rev. Alfred Isely conducting the funeral.

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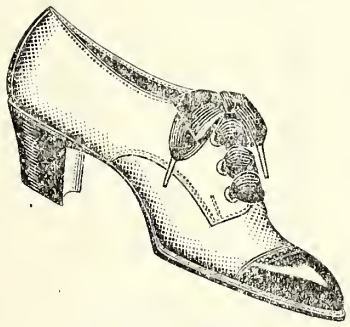

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